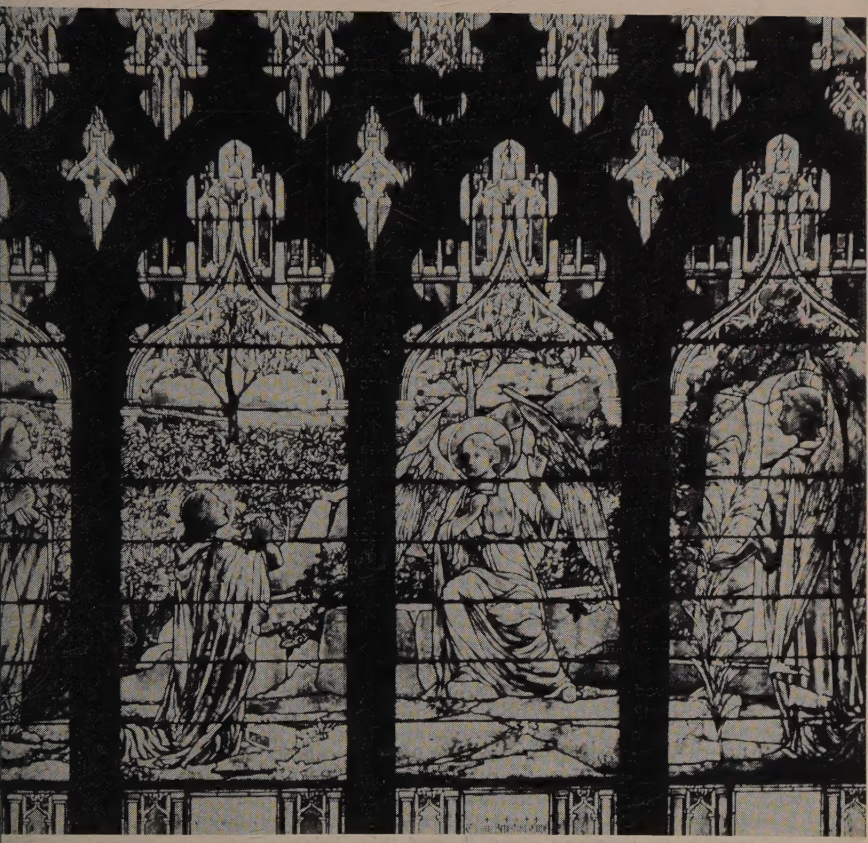
HERAN

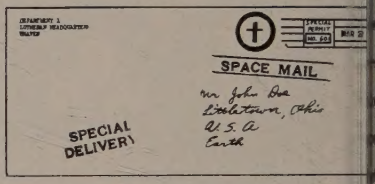
MEN



APRIL, 1958

PACIFIC LUTHERAN
THEOLOGICAL
THE

Your Letter from Martin Luther



A month ago in heaven Martin Luther was in a nasty mood and could be heard growling in his office at Lutheran Headquarters. He had just received another unfavorable report from the United States.

"Come here at once!" he shouted to Melanchthon, who was in the outer office. "This report from the Lutheran Church—look! Not an appreciable decrease in the number of lapsed church members and unchurched!"

"The letters to the pastors last year had a slight good effect," observed Luther's friend, consulting a huge chart on the wall, more remains to be done. I suspect some pastors don't read their mail; besides, they do everything themselves. Let's send warnings directly to the lapsed and the unchurch

"No," objected Luther. "The lapsed members have the same Bible we had when earth. They don't read it. They don't read letters from their pastors. Will they rec communication from heaven? That will be the day! They must be approached personc especially the unchurched. Personal contacts. There's too much dillydallying in the ch —not enough concern for the lost. We must remind the members in good standing to harder. Let's write to those who St. Peter said had top-level approval at our recent faith executive meeting—those Lutherans most likely to join us here in heaven. They be relied upon."

"Good idea," agreed Melanchthon. "I'll call in a secretary to take dictation."

The Reformer made notations: **Remind them of our Lord's commission from on Work harder. A letter to the most worthy.** He looked up, smiling. "Earth will soon re with the pleasant ringing of doorbells."

* *

You received your letter from Luther a few weeks ago, and—

What's that? You didn't get a letter?! Surely there must be a terrible mistake!

Wait—before you jump off a bridge, let's try to reason together. Maybe your was put by mistake upon a local instead of an express space ship and is still on its Maybe a careless secretary overlooked your name but will come up with it later. Rest as that your commission from on high will arrive.

Maybe you did receive the commission. You read the letter, laid it down, ho intending to do something about it, and then, being a very busy person, you forgot. letter got lost under a mess of trash on your desk. Yes, that's probably what happened. forgot. Anybody could make a mistake like that.

But now you're glad to be reminded of your letter and its contents—about putting a greater effort for the Lord.

LUTHERAN MEN

The Magazine for Church Men

ume 39 **April, 1958** **Number 4**

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Cover Photo

Now upon the first day of the week, very early in the morning, they came unto the hre, bringing the spices which they had prepared, and certain others with them. And found the stone rolled away from the sepulchre. And they entered in, and found not ody of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, d, two men stood by them in shining garments: and as they were afraid, and bowed their faces to the earth, they said unto them, Why seek ye the living among the He is not here, but is risen: remember how he spake unto you when he was yet in e, saying, The Son of man must be delivered into the hands of sinful men, and be cru- and the third day rise again. And they remembered his words, and returned from the hre, and told all these things unto the eleven, and to all the rest.

Luke 24:1-9

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Balanced Education for Lutheran Youth

by GOULD WICKEY

Two Situations

October 1957 marked a turning point in the history of the world. During that month Russia revealed her power to destroy North America. Her sputnik aroused Canada and the United States as few events have ever affected them.

After his recent return from a second visit to Russia, Dr. Reuben K. Youngdahl, pastor of the Mt. Olivet Lutheran Church, Minneapolis, declared at a session of the Division of Christian Education, National Council of Churches, meeting in Omaha: "Either we are facing the end of civilization or we are standing at the threshold of life's most glorious day . . . If we could only become Christian enough, this power could be harnessed for good. If not," he warned, "it is quite possible that it will be used to blast all of God's children off the face of the earth."

In 1954 there were some 2,500,000 students in the colleges and universities of the United States. In 1957 this number increased almost a million. Estimates of student enrollments in colleges and universities for 1966 vary from 5,000,000 to 6,000,000.

This gigantic wave of students in higher education is due largely to the increased births eighteen years ago and to the increased percentage

Dr. Wickey is the executive secretary of the ULCA Board of Higher Education.

of high school graduates who at college.

And the wave grows larger. 1946 more babies were born in any other year in our histo and that record has been surpa every year since. By 1960 the ondary schools will begin to feel effects of the high post-war b rate. By 1964 the colleges and versities will feel the impact of larger population.

The spectacular increase in percentage of our larger popula which seeks a higher educatio seen in the fact that in 1900 percent of the 18-21 age grou tended college, while in 1954 percentage rose to thirty. With increase in average family inco the growing demand for coll trained individuals in business government, and the indications college education means higher e ing power, it is likely that the portion of college-age youth see to enter higher education will tinue to increase.

The Crisis in Educatio

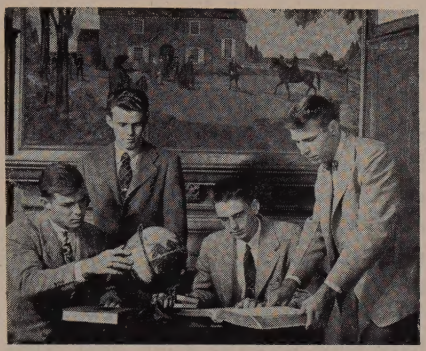
These two events or situa have created a crisis in higher cation which seriously affects church colleges.

he sputniks and the satellites
e caused a rash demand for more
phasis on the sciences in high
ools and colleges. The implica-
is that studies in the sciences
save the world. There are those
see little value in the languages,
fine arts, philosophy and religion
such a day as this.

he wave of students has, to a
ree, caught the colleges and uni-
ities offguard as to a long-range
gram. They have acute shortages
classrooms, laboratories and fac-
members.

is thought by some that the
t serious situation is the una-
ability of an adequate number
qualified college teachers. First,
er paying positions in business,
rnment and other professions
left many faculty chairs un-
l, and secondly, there are not
gh Ph.D.'s being produced to
the need. It is estimated that
00 new college teachers will be
ed during the period 1955-1960,
only 30,000 new Ph.D.'s will
uate from the universities dur-
the same period.

e crisis has been further in-
ed by the fact that church and
privately supported colleges
offered a "bargain" education
price of 50 to 65 percent of
ctual cost. In other words, there
been a reduction of 35 percent
more. This type of financing
r education cannot continue in-
itely unless supplementary funds
nade available to make up the
ence. More students do not
sarily increase the black in the
ce of the educational budget.



What Some Suggest

1. *Increase the emphasis on mathematics and science* in high schools and colleges. The United States must produce more scientists to catch up with the Russians. This suggestion has been so widespread and is so well known that it is not necessary to describe it further.

It is true that of all high schools in the United States, 33 per cent offer no intermediate algebra, that 36 per cent offer no chemistry, that 43 per cent offer no physics, and 20 per cent offer no plane geometry.

But it is also true that high schools, as well as colleges, have allowed non-essential courses to become credit courses. For example, some public schools grant credit for automobile-driver training. To justify this procedure, a deputy superintendent of education in the state of Florida is reported as saying. "The training of our youth in sound practices in the operation of motor vehicles, for instance, is as important as learning to read. One might as well be illiterate as be ignorant of the basic principles of safe driving."

At this point it need only be said that one needs to be literate

in order to read directions and understand signs, to communicate and to understand the communications of others. More basic than the sciences is an ability to read, to think, to understand and to choose. Science as such deals with facts and hypotheses. More science and more sputniks will not save the world; rather they spread death and destruction. These only remind us how far men have gone forward using their technical knowledge to destroy themselves.

2. *Keep women out of college.* Professor Philip W. Burton of Syracuse makes this suggestion in *THIS WEEK* Magazine in the issue of February 9. He bases his statement on the two reasons that "men need the college degree more than women need it" and "most women have less sensible, or less demanding reasons for a college education." This suggestion is aimed primarily at the co-educational colleges in order to enable them to have more room for men.

The facts show that women need a college education as much as men need it. The American home would be weaker with less cultural stability if the American girl did not have a college education.

Further, American communities and society have higher cultural levels because women have college education. In a sampling of certain communities with which I am acquainted, I have found that it is the college-trained woman who is taking positions of leadership and exerting constructive influence. The contributions of women in business, education, medicine, music and s ence require that women be allow to obtain a college education, ev in competition with men.

Professor Burton suggests that would be "fairer—and wiser— turn down a million women than million men." I would answer: If million would-be students are to turned down in 1958, let it be *million men and women who do have adequate and proper moti tion for a college education.*

3. *Put better business regulatio in colleges.*

Some business men point out t some colleges are closed during summer, that classrooms are used eight hours a day, that so professors teach only fifteen hour week, and that some classes h few students.

It is admitted that this descri the situation in some schools. H ever, colleges are developing m economical programs. Sum schools are being lengthened classes are held in evenings and c ing luncheon periods. Some colle do have twelve weeks of sum school. Four weeks should be allo during the summer for oiling flo painting walls and making vari changes and renovations.

Further, it should be noted even though a professor is in c only fifteen hours a week, he spe forty and more additional hours study, correcting papers, commi meetings, and personal counselin students.

Again, we need always to re ber a college is not a mill

(continued on page 27)

HE KEYSTONE OF CHRISTIAN FAITH

AMOS JOHN TRAVER

A Doubter Church!

Thomas Lutheran Church! For
nappy years I was the pastor.
slogan was "For Christ and St.
nas!" I had never paid much
tion to this saint before. His
just another name among the
r characters called to be apos-
More than that, he was popularly
n as "The Doubter." Not a
inspiring title for a church,
Doubter Lutheran Church!"
mething must be done about
I began to study all references
. Thomas in the gospels. They
o rare! Jesus had called this
to intimate fellowship, to leave
and business and follow Him
ever He went. This man must
had possibilities. No stubborn
er would have given up so
for Jesus.

Thomas Prior to Easter

y John's gospel gives us two
glances at the character of
as prior to Easter. The first
while Jesus is on His last
nage to Jerusalem. He was
Jordan when word came of
tal illness of His good friend
is. Thomas knew the temper
us' enemies and the great dan-
f going so near to Jerusalem

raver, former editor of **Lutheran Men,**
essor of practical theology at Hamma
School, Springfield, Ohio.

as Bethany. With the rest of the disciples he surely tried to dissuade Jesus from going. But when Jesus decided to go Thomas said, "Let us go with him and die." It takes devotion and bravery to march straight into known peril.

Again as Jesus tried to prepare His disciples for His death, He pictured in beautiful and comforting words the Father's house of many rooms. He assured them that He was going to prepare a place for them. Thomas with deep earnestness cried out, "Lord, we do not know where you are going; how can we know the way?" Practical, conservative, but voicing the longing in his heart to be with his Lord even in the unknown.

No Stubborn Doubter

Dare we indict this man as "The Doubter" though his faith faltered when he saw Him dying on a cross? Certainly he wanted proof, personal

proof, when reports of the resurrection came to him. It may be to his discredit that he was not with the rest of the disciples when Jesus first revealed Himself to them. Then came the great day, a week later, when Thomas was brashly demanding physical proof, and Jesus stood before him. I can never believe that Thomas needed to touch the wounds of Christ. One look into his eyes would send Thomas to his knees and wring from him the great confession, "My Lord and My God!"

Yes, Thomas had his agony of doubt but he was no stubborn doubter. Jesus knew this man's heart, He felt the warmth of his love, and in infinite grace He gave him the proof he needed. Faith was reborn that day that would take Thomas to a martyr's grave. Perhaps, as legends say, it led him to far off India, proclaiming his faith in the resurrected Christ.

All Doubted Resurrection Possibility

We must not glamorize the doubt of Thomas. The resurrection should not have surprised him or the rest of the apostles. They would all remember later that Jesus had always promised to rise on the third day whenever He foretold His death. Thomas would always be ashamed of his doubt, yet certain of his forgiveness. Every claim of deity, every promise of forgiveness and eternal life, was validated for Thomas and the rest of the disciples by the certainty of Christ's resurrection.

The outpouring of the Holy Spirit on Pentecost was needed to complete the witness to the living Chri
Then the disciples were ready to ri
their all in brave witness. Their te
timony was the stronger because th
had all doubted the possibility of
resurrection. Those doubts were go
forever.

Faith Triumphs Over Doub

To this day the resurrection
our Lord has been the keystone
Christian witness. Paul saw the tra
ic alternatives: "If Christ has n
been raised, then our preaching
in vain . . . your faith is futile a
you are still in your sins."
(1 Corinthians 15:12

We do not need the visible e
dence given Thomas to confirm fa
in the resurrection. Jesus gently
proved Thomas because he had
manded such proof. "Blessed
those who have not seen, yet ha
believed." The living church tod
the body of Christ, is the continu
evidence of the resurrection. O
own experience of the forgiving l
of Christ adds its asurance. O
hope of heaven is the endowment
the Easter faith. "Because He liv
we shall live also."

Doubts are the fruit of hum
weakness. If the love of Christ
sists, as it did in the heart of dou
ful Thomas, faith will be given.
we do not cherish our doubts w
stubborn boastfulness, if we are
cerely ashamed of our doubts,
living Christ will offer our he
overwhelming assurance of the tr
of Easter. All He claimed to be,
He taught, all that He means to
rests on the reality of His resur
tion.

The Topic for May

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

They Call You Father

by Hugo N. Eskildson

nagine that you have taken a e-time job working for a com- that conducts public opinion eys. To give you practice in viewing people, your chief as- you to a certain street corner. e you are to stop the men that and ask them, "Do your chil- call you 'Father?'"

oner or later you are bound to across some talkative fellow who respond with more than "Yes" No." He will want to tell you bout his family.

ertainly they call me 'Father,'" ay say. "Even if they didn't, could I forget it? You should the food bill! And clothes— re always needing something. I try to relax a little they r me with silly questions or o get me to do their homework hem. If not that, they're fight- mong themselves until I either to send them to bed or get f the house myself to get some ."

that all?" you ask, to encour- im to continue. "You feed them and clothe them and try to keep them out of your hair?"

"Of course not," he says. "What do you think I am, a heathen? I send them to Sunday school most of the time. And Johnny goes to Luther League whenever he can make it. But he's too busy with events at school to go regularly. Has to get his school work done sometime, you know. Anyway, he knows the difference between right and wrong. Pastor taught it to him in confirmation class."

"Is that how you perform your duties as a priest," you ask, "by sending your children to Sunday school and letting them go to Luther League if they haven't anything else to do?"

Now you've really got him going. "My duties as a what?" he exclaims. "You've got me wrong, buddy. I'm a machinist at a factory. You must have me confused with someone else. Closest thing to a priest I know is the pastor at our Lutheran church. Fine man — and he runs a good church and a good Sunday school, too. My children are being taught some real religion during that hour every Sunday. I try to give them a

Eskildson is fourth vice president of merican Lutheran Church, Columbus,

good example, too—go to church, lead a quiet and respectable life. But, as I said, I'm a machinist at a factory, not a priest. You must have me confused with someone else."

The Yeast and the Dough

How many of the members of our men's organization would have answered pretty much the same way had you been on the receiving end of that last question? How many of you would have recognized that you do have duties as a priest?

Jesus spoke of a little yeast affecting a great lump of dough. That is how the church began. No less than three times, Paul sends greetings to specifically named individuals "and the church in their house." (Romans 16:4, I Cor. 16:19, and Philemon v. 1 & 2) A man, his wife, their children, their servants, and their friends—a "church in their house." "For where two or three are gathered in my name, there am I in the midst of them." (Matt. 18:20) The world around those ilies became affected — the spread into the dough—and gra ly the church as we know it into being.

Throughout the history of church there have been those thought that the church was only place to teach religion— as there are some who think way today, and a lot more wh that way. But Martin Luther— founder of our church—recog that the spiritual needs of the and family could not be met outside the family circle. Muc his labor went into the task o signing ways to assist the he the house to perform properly spiritual duties to the churc *his* house.

Luther wrote the Small Cate —not as a text for confirmation es but as a book through whic father could teach his household Lord's Prayer, the Creed, and Ten Commandments. One editi the Small Catechism in my p sion, which purports to follow original text begins each s with a heading like this: "The Commandments—In the plain in which they are to be taug the head of the family." To make the meaning clear, Luther an explanation for each item as "lessons" to be memorize pupils, but as a guide for the to use in making his own ex tions. And he gave the Bible t fellow countrymen in their ow guage so they could read it, u stand it, and have its reso available for their own needs.

Topic Aims

1. To lead the men to an understanding of the implications of Christian vocation for their role as spiritual leaders of their families.
2. To assist the men in acquiring the necessary skills to minister to the spiritual needs of their families and especially to the spiritual needs of their children.

Prayer

Lord, teach me to be a father and a priest in my household. Help me to say the right things at the right time. Help me to grow in willingness to praise you and to turn to you for advice and comfort. Above all, while helping me to live a life that can be an example to my children, give me the wisdom to know when I've erred and the courage to admit it to my family; let them learn to do what you guide me to tell them rather than follow along the blind pathways I will sometimes choose. Amen.

A Priest in the House

hat does it mean to have a
't in the house?

hen the husband fulfills his du-
as a priest to his family, God
mes a constant companion to
y member. God is referred to
ıe conversation as naturally as
friend of the family. Members
ıe family consult God, individ-
and collectively, when decisions
to be made. They share with
their successes and their joys.
know him as a friend, one
brings help, understanding, and
gth.

ayer comes naturally to the
ren of this family—not only at
l times reserved for the pur-
but at any time a prayer is
ppriate. They remember their
r's fervent prayer of thansgiv-
vhen that careening auto barely
d them during that drive last
ay. All he said was "Thank
Lord, for keeping us safe," but
learned that a prayer of thanks-
g comes from deep within the
at a time of stress. They re-
er other prayers of thansgiving,
The time last spring, for in-
, when all the flowers seemed
me into bloom overnight and
Janie said, "O thank you, God,
iving the world a new dress;
ld one was pretty dirty!"

yers for help also come natu-
to children in this family be-
they are a normal part of
parents' daily lives. Dad asks
uidance at morning devotions
ys that important things must
ne in his work. Mother asks
n fervent prayer to show her

Father is Important in Home and in Church

how to make a friend out of that neighbor who is so unkind. The children seek his help with similar problems in their own lives.

Teaching the Living Word

In the house where father is fulfilling his duties, the Bible is a living book, full of inspiration and help for daily living. It is seldom "just read." Long ago this family learned the difference between meditating on what was read and just listening.

All the children remember the day father read the story of Noah as he started to build his ark. Father asked them to think for a whole day about what they would do if he started to build a boat in their back yard and put all of them to work collecting pairs of animals to fill it. What would they tell their friends at school? How would they explain father's actions to the neighbors? What would they do when one of the neighbors decided this had gone far enough and called the police to investigate? What would mother tell the pastor when he called to check on "this rumor about John building a boat and collecting animals to put on it?"

The next night each of them had

(continued on page 24)

Shown here are Robert Heisserbuttel, Greenville, Pa., Deidre Fox, Greensburg, Pa., against the background building of Thiel College, Greenville, Pa.

National Christian College Day

by

MARTIN L. DOLBEER

What is National Christian College Day and what does it mean to the laymen of the church?

National Christian College Day is an annual event, and falls this year on April 20. A united effort of all Protestant communities engaged in higher education, its purpose is to bring the place function of the Christian college before the total Christian community.

Through the medium of National Christian College Day, we are reminded of our tremendous task in this field, and of our desperate need of Christian leaders, men and women of high standards and definite commitment to Christ and His Kingdom.

The day calls again to our attention that, of the 1886 colleges in the United States, 744 are church-related institutions, and that, in spite of the size of the great state-supported universities, church-related colleges still have 42 per cen the total college and university rollment. Almost one and a million students study in Chr colleges.

The Lutheran Church in the U States and Canada plays a prom part in Christian higher educ Thirty-two colleges and sixteen ior colleges affiliated with the theran Church are training 3 young men and women. Of students, 67 per cent are Luther our own boys and girls. The U Lutheran Church has 14 co with 10,038 students.

These facts, however, rep only about 50 per cent of wha ought to be doing and what we be doing in less than 10 yea we are to meet the needs o hour. Surveys agree unanimousl college student enrollment will ble in the next ten years. every other educational agen the country, the Lutheran co are straining every nerve to

Dr. Dolbeer is chaplain of Thiel College, Greenville, Pa.

emergency, a doubly difficult in some cases where past defi- ies must be offset. A late sur- hows that 28 Lutheran colleges n the midst of building and en- ent projects totaling $83,886,- Our own 14 colleges are under- g expansion efforts requiring 42,000.

comparison with our previous ct, this is impressive. In view at we should be doing, however, ill are deficient. Great needs emain and only the church can them.

ese are the facts of which Na- Christian College Day serves reminder:

These are *our* schools. The h owns them, administrates finances them.

These church schools are dedi- to the *work of the church.* They conceive of their task as not merely high quality education, but as education based on Christ and directed toward the service of Christ, through Christ to mankind.

3. These colleges can grow only as the laity of the church awakens to its responsibility for informed interest, for enthusiastic cooperation, for prayer and giving.

4. What we have been doing is not enough. We are now paying for higher education at the rate of 57c per *church member,* or $159 per *student.* This figure is among the lowest of the church bodies. Why should it be? Are we less capable, less faithful, less generous, less blessed than others?

Let's make it a point to see that on April 20, National Christian College Day, is adequately observed in our congregations.

norary Life Membership

HARES G. BEER

ow are all Honorary Life Mem- ps granted since January first, by synods:

States
y Giesbrecht
an Giesbrecht

F. Becker
John R. Taylor
Royall A. Yount
E. Arnold, Th.M., Th.D.
-Alabama
A. Blomstrom
d
y C. Wertz
n
Schuman
rk & New England
Herbert D. Hrdlicka
arolina
d Dewey Arndt
t Walter Graeber
d S. Rhyne

Ohio
Dr. Frank M. Schwarm
Pennsylvania Ministerium
Wilbur E. Zieger
Charles H. Grim
Pittsburgh
Joseph H. Shefsiek
South Carolina
Cecil H. Bowers
M. Y. Sease

In the December issue of *Lutheran Men* Louis F. Becker was listed erroneously under the Michigan Synod but should have been listed under the Florida Synod, and in the same issue the name of Paul E. Arnold, Th,M., Th.D., was omitted altogether. Both of these names are listed correctly as of this period.

News and Views from Headquarte

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y

Lack of Response

"Despite increased field activities, increased mail contacts with c gregational, conference and synodical leaders, more and better mater and our Pittsburgh Convention a smaller membership responded in 1 than in 1956."

The above is essentially a part of the report sent to members of Executive Committee and the presidents of synodical ULCM units. T quotation gives us reason for some serious thinking about the place function of, as well as the need for, a men's organization in our chu Are we offering something our men neither want nor need? Does church need a men's auxiliary? Would there be any appreciable differe in the effective witness of the United Lutheran Church if the men's auxiliary were to fold its tents and close shop? In the February issue of LUTHERAN MEN we failed to arouse any great interest in writing in this section when we asked, "what's wrong" with our auxiliary. Who wants a men's organization anyway?

One of our chief problems is communication. This is not peculiar to our auxiliary but it could be disastrous. Communication in our situation must be two-way communication. And thus far, for the most part it has all been one-way—from the New York office to the field. We begin to wonder if we are getting through to our constituency. And often when we do receive communication it is an SOS for help to maintain the life of a congregational unit which does not have copies of the materials we offer to sustain life —LUTHERAN MEN, the Handbook and the other materials we offer your use. How are we to best s your needs unless you are will to communicate them to us?

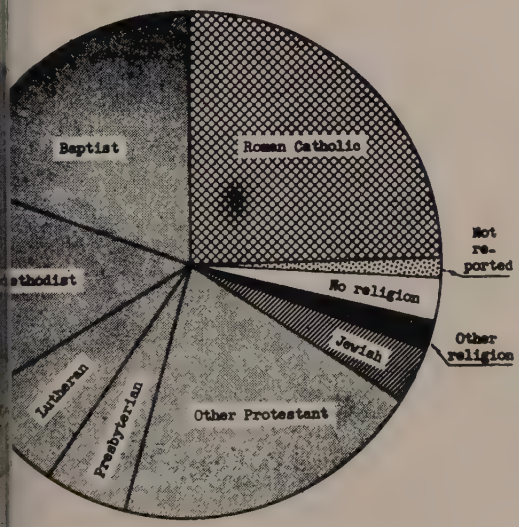
We're Trying to Help

Do we really believe that w one part of the body is weak entire body is affected? The a iaries are part of the body— church. Not only is the church cerned when one of its membe weak, but the member too mus concerned and anxious to streng its usefulness to the body. We rely on conference and syno leaders to give assistance to the gregational unit. It is here that men's auxiliary lives and wo Unless we get through to the le in the congregational ULCM g we have failed. From the chu wide level we can help and we We have increased the mailing the congregational groups. We

uced and distributed materials ned to make more effective the rams conducted at the congre- nal level. We are continuing our ts to improve the content and arance of our magazine. Our cts, personal, with men at the roots level have been numer- What more needs to be done? e have prepared a series of M Leaders Training Guides. e are available for the officers: dent, vice president, secretary treasurer; for the directors of ing, evangelism and steward- and for chairman of attend- and membership, publicity, cts program committees. These s are to be used by synodical onference leaders in sessions the congregational leaders. *guides are prepared for use congregational leaders.* We shall bly find after some use that need improvement, but they are ginning. They will not be used unless conference and synodical leaders take the initiative to set up the sessions needed to effect the training.

Some New Materials

Because of the change of our name and because our supplies were exhausted, we have under preparation some new pins and some new postcard invitations to men's meetings. The pins will be very similar to the one which we have made available for years. The new pins should be available in April. The post cards are being created by an artist and it is anticipated that these shall be ready perhaps in May. A new pamphlet on "How to Organize a Men's Group" is off the press. It is hoped that this item along with one or two others will be mailed to Handbook owners in the spring. A reprint on Retreats for Men and the Discussion Method were mailed to congregational units in late February. Copies are available by writing our office.



This chart shows the proportion of Protestants, Catholics and Jews in the U. S., as a result of a Census Bureau survey made last March among 35,000 households in 330 areas across the country. If the results of the survey are projected to the country's population as a whole, they show that 79,000,000 above the age of 14 are Protestants; 30,700,000 are Catholics; 3,900,000 are Jews, and 1,500,000 belong to other groups. There would be 3,200,000 with no religion.

—Religious News Service Photo

MAN TO MAN

BY LAWRENCE M. REESE

Make the Home a School

A family in Maryland recently bought an old one-room schoolhouse and converted it into a very attractive home. One of the family's friends who admired the new home had this to say to the owners: "Now that you have taken a school and made it into a beautiful home, I hope you'll take your home and make it into a fine school." That good friend had a point; he probably appreciated that the basic school for all of us is our home and family.

Authorities are agreed that the relationships and experiences of our family life are responsible for shaping our basic character. This influence extends farther back than any of us can remember. Perhaps we can remember our family experience as far back as age 3 or 4. But our unconscious mind can "remember" much farther back than that. The deep recesses of our being have been influenced in many ways from the very moment of our birth. Early experiences determine to a large measure how our attitudes will be fashioned.

Parents Become Teachers

Whether they realize it or not, parents become teachers just as soon as children are born. They teach the relationships of life which will in turn determine how their children will relate to other people and to life experiences. Nor are these learning experiences confined to early childhood. A recent report from one of our leading universities indica that the home is also a very pow ful influence for youth in their tee

All of these findings suggest t the position of parent is one of most elevated positions in our s ety. If there are parents among who see their role as merely biol cal and sociological—just bring children into the world and car for their material needs— then t should learn just how import they are.

We have also learned from failures of others how import parents can be. Several non-Christ nations some years ago decided t perhaps the state could do a be job of raising children than pare After all, the state could feed house children better than many its homes. But not one of these jects has survived. The experim have been abandoned as failure

Before we criticize the nati which tried to abandon the h and family, let's remember many people in our land are d the very same thing voluntarily! less we begin making the hom community of love and learning, many of our homes will be n dormitories and delicatessens. we become too pessimistic, howe there are a few signs that the h is making a comeback.

Our social agencies today realize the value of family life. E possible effort is made to keep dren with their parents even if home is not an ideal one. And w

dren have to be taken to an in-
ıtion, children are placed in sit-
ons as nearly like family life at
ıe as possible.

ome Making a Comeback?

Maybe it started when millions of
ı were away during the wars. Or
be the housing boom and tele-
on did it. But there are some
ıs that the home is making a
eback. Popular all over the land
ome ownership. And with it has
ıe the do-it-yourself movement.
ıddition, many families are trav-
g together, camping together,
king on their homes together,
ting together, and the like. Look
the hardware store, the lumber
l, the sporting goods or depart-
t store and see how many items
pointed in the direction of the
ily.

Whether the family is assuming
ole as a school, however, is an-
r matter. If the family spends
ıuch time working on the house,
e may not be any time left to
e a home!

The Christian Family

rom the Bible it is very clear
God wills that the family is
lay a primary role in our soci-
Scripture shows us by example
exhortation that the family is
basic school of Christian faith
life. From the life of Christ,
get a clue as to how important
family really is. As soon as he
n his ministry it became evident
Jesus had the benefit of a home
azareth which really was a place
ve and learning. Obviously he
ched the Scriptures and prayed
worshiped within the family cir-
cle. Judging by the way he enjoyed the fellowship at Cana and Bethany, he was used to wonderful experiences in his own family.

The Church's Competition

If the church is to do something about Christian family life, it certainly will have to fight for it. Already the schools, the fraternal and social organizations, and other agencies are doing their all to get various members of the family to leave the family circle. Children are exploited on every side. There are athletic clubs for the youngest children. Camps take youngsters away for the summer. Teenagers begin dating at an earlier age.

At times the church itself is in error in breaking up the family. Some of our activities in our congregational life actually split the family. Check your own congregation and see how many activities in one week are pointed in the direction of only one member of the family. One family recently reported: "If we attend all of the meetings of our congregation, the five members of our family will not be home together until Saturday night of a typical week."

A Word To Men

Man to man, one of the problems in modern education is that man is abdicating his role! Our children are being raised by women! Three cheers for our women! But our educational system is unbalanced. Check on the public schools in your area, and look at the church schools and you'll find many women and few men. It's time to put more men into the classrooms and to have

more fathers assume more responsibility in our homes.

Here are a few practical suggestions for making your homes the basic school of Christian faith and life:

1. Inform parents of their role in making their homes a school for Christian faith and life.

2. Provide parents with reading books, recordings, pictures, and other materials to help the home in becoming a school.

3. Suggest that men assume more active role in the education children at home and in the chu schools.

4. Encourage married couples become teachers of church sch classes. Husband and wife as a tea ing team for a class has obvi advantages.

5. See that your congregation serves Christian Family Week, M 4-11. The theme this year is, "Y Home—A Household for God."

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C

Recently I asked the men who received the Lamb Award at Pittsburgh Convention for suggestions for this column.

To M. Jerome Reid, director of Scouting, Rochester Conference, N York and New England Synod, goes the honor of making the first s gestions. His plan sounds good.

I have a small committee which has started work on the follow program:

1. To have every United Lutheran Church Men's unit in the Roche Conference appoint an active scouting committee, whether or not t sponsor scouting. Each committee will be expected to appoint one mem who will be responsible for the promotion of the Pro Deo et Patria aw

2. To encourage and assist every men's auxiliary in our conference to sponsor scouting.

3. To appoint boards of review consisting of Lutheran men of our conference to interview successful candidates for the Pro Deo et Patria award, the board usually to be men of churches other than the church of the candidate. This has a twofold purpose: first, to add recognition to the award and second, to acquaint Lutheran men with some of the Lutheran boys receiving this aw We believe this will stimulate th men to encourage boys in th churches to work for the award.

4. To suggest proper presentati of the Pro Deo et Patria and La Awards at a church service.

5. To acquaint pastors and theran men with the Pro Deo Patria and Lamb Awards.

To recognize at an appropriate erence meeting Pro Deo et Patand Lamb Award recipients. We making plans to recognize these ds at our Rochester Conference in May. We will ask leading eran men in our conference to sor the recipients of these awards is dinner meeting and give them ace of honor and fitting recogni- on the program of this meeting.

Our present activity is to enlarge our committee to carry out this program. We expect the May rally dinner meeting to strike the spark to get the project moving with vigor.

* * * * *

As of February 9, 1958, there were a total of 7,757 registrations for the Pro Deo et Patria award in the ULCA. Total awards granted—1,904.

Pastor Walter Krumwiede Receives Lamb Award

eft to right: Leland Hokerk, president of the New York Synod's Eastern Conference ; the Rev. Harold J. Harter, pastor of St. John's Church, Canajoharie, N. Y.; the Rev. r Krumwiede, S. T. D., and William Wilde, scout director of the Eastern Conference ULCM.

the Sunday morning service in rvance of national Boy Scout lay, February 9, in St. John's ch, Canajoharie, N. Y., the Rev. er Krumwiede, S.T.D., former r of the church for fourteen , received the Lamb Award, st recognition of the United eran Church for participation outing activities.

was invested with the Lamb d by the Rev. Harold J. Harter, nt pastor of the church.

The award citation was read by Leland Hokerk, president of the Eastern Conference of the United Lutheran Church Men.

William Wilde Jr., scout director of the Eastern Conference of United Lutheran Church Men, spoke of Dr. Krumwiede's thirty-five years of Boy Scout work in Rochester, Philadelphia, and in Canajoharie, and his association with the Sir William Johnson Council Boy Scouts of America.

1958 TOPIC BOOKLETS

We have a limited number of booklets containing the complete set of 1958 topics, Live Your Christian Vocation. They are available at 35 cents each at United Lutheran Church Men headquarters in New York.

South Carolina ULCM Convention

by William E. Fuller, Jr.

A record number of 15 new Brotherhoods in 1957 was reported by Promotional Secretary Paul Miller to 145 delegates at the 15th annual convention of the South Carolina Synod United Lutheran Church Men held January 17 at the National Guard Armory, Lexington. President Cecil H. Bowers, Columbia, presided at the business sessions, with St. Stephen's Church acting as host.

The constitution was amended to change the name of the group to United Lutheran Church Men of the Evangelical Lutheran Synod of South Carolina. The method of selecting delegates to national conventions was changed, and the voting membership of the executive committee was increased. For the first time a formal budget was adopted—$4113 over and above the Loan and Gift Fund collections.

Aubrey Mauney, Kings Mountain, N. C., first vice president of ULCM, represented the national group and brought greetings. He explained the background for and the effects of the amendment to the constituti challenging the men to a grea support of their organization. B. Bodie, president of ULCM, was a in attendance.

The following officers were ele ed: Howard A. Nilson, Columb president; Harry E. Moose, Ne berry, first vice president; Carl W. Fickin, N. Augusta, second v president; Robert L. Gobble, Sp tanburg, secretary; Otho L. Shea Leesville, treasurer; the Rev. G. Corley, Newberry, pastoral advis and C. C. Howell, Jr., Greenvil promotional secretary.

Dr. C. E. Brehm, president of University of Tennessee at Knoxvi was the principal speaker at banquet, which was attended by 3 persons. H. Odell Harmon, Lexi ton, was the toastmaster.

At the banquet, checks totall $7500, the receipts from the Lo and Gift Fund appeal, were p sented to the following church Belvedere Mission, Columbia, $15 Church of the Abiding Presen York, $1500; Prince of Peace, Cl

South Carolina ULCM Officers

Front row, left to right: Secretary Robert L. Gobble, First Vice President Harry E. M Second Vice President Carl Ficken, Treasurer Otho Shealy, Pastoral Advisor G. B. Corley. Second row: Aubrey Mauney, ULCM First Vice President: Retiring President Cecil Bo President Howard Nilson; B. T. Bodie, ULCM President; Promotional Secretary C. C. Ho

$1500; Faith, John's Island, 00; St. John's, Beaufort, $1000; Philip's, Myrtle Beach, $500, and siah, N. Charleston, $500.

r. Brehm said: "The influence he Lutheran Church and what ands for can be a profound and erful force in solving the prob- of today. We should have e in the church and support it prayers, attendance and contri- ons. To know God and his eter- truths is the most powerful knowledge that can be obtained from any source. The divine power is the greatest source of temporal power that never leaves man alone, and faith gives power, peace, and courage to meet and solve the problems of life."

An outstanding Lutheran layman, Dr. Brehm has been a member of St. John's of Knoxville for 40 years and has been associated with the University of Tennessee since 1946, and has been president since 1957.

Pro Deo et Patria Awards in ce Church, Fairmont, W. Va.

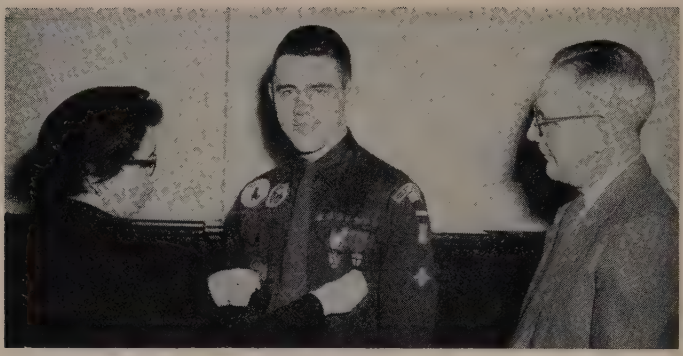
On Boy Scout Sunday, Feb. 9, e Scout Thomas Allen, son of and Mrs. Leroy Allen, and Life t Mark Summers, son of Mr. Mrs. Eric Summers, received Pro Deo et Patria Award in e Church, Fairmont, W. Va., Rev. Harold L. Hann, pastor.

e citations were read by Robert advisor for Explorer Post 2 he Mountaineer Area. Pastor n presented the medals, which pinned to the recipients' uni- s by their mothers.

Scout Allen, who has 32 merit badges, went to the Philmont Scout Ranch in New Mexico in 1954 and 1956; attended the National Jamborees in California in 1953 and in Valley Forge in 1957; has been active in the summer camping program at Camp Mountaineer; has spoken on the scouting program before service clubs in Fairmont. A high school senior, Scout Allen's special project for the award was the making of a bulletin board which hangs in the main vestibule of the church.

Scout Summers is also a Fairmont high school senior, and is a member

Life Scout Mark Summers with his parents, Mr. and Mrs. Eric Summers.



Eagle Scout Thomas Allen and his parents, Mr. and Mrs. Leroy Allen.

of the National Honor Society, the Key Club, and the Masque and Gavel Society. In 1954 he went to the Philmont Scout Ranch and in 1957 to the Jamboree in Valley Forge. He has also been a camper at Camp Mountaineer and has presented the scouting program before the civic clubs of his community. He has been active in the summer programs at Camp Luther and Camp Nawakwa, and is currently the president of the Luther League. His special proj for the award was the writing o paper on "Youth in My Church"

Both boys were active in church's troops for a period of years.

Four members of Grace Chu have previously received the Pro et Patria Award, three since O ber, 1956.

—D. W. Re

That

Thou art

Mindful

Of Him

give clothing through

LUTHERAN WORLD RELIEF

202 Shafer Avenue • Phillipsburg, N.J.

LWR Sets April 20-27 For Clothing Appeal

he week of April 20-27 has been gnated for the 1958 spring cloth- appeal of Lutheran World Relief. he date was announced in a let- sent by the material aid agency 10,000 Lutheran congregations ss the nation urging their sup- of the semi-annual campaign. uring 1957 more than four mil- pounds of clothing collected in lar drives by LWR went to ly in Austria, Egypt, Germany, g Kong, Hungary, Jordan, Korea, a, Taiwan and Yugoslavia.

The Rev. Ove R. Nielsen, LWR assistant executive secretary, in the letter announcing the appeal dates, urged support that "Christian mercy may flow unhindered through our beloved church to the throng who are in need."

"Many refugees . . . still wait ill-clad at the door of the church," he wrote. "There is something very right with the spiritual life of a congregation which is alert to the improverishment of human life in many parts of the world and does something about it."

U. S. Churchmen at World Council Meeting

These six American Protestant leaders attended the semi-annual meeting of the World il of Churches' Executive Committee in London. They are left to right, top: Dean Liston of Yale Divinity School; Dr. Franklin Clark Fry, New York, ULCA president, chairman e committee; and Dr. O. F. Nolde, Philadelphia, WCC associate general secretary and or of the Commission of the Churches on International Affairs. Bottom row: Dr. Eugene n Blake, Philadelphia, stated clerk of the Presbyterian Church in the USA; Dr. Roswell rnes, New York, WCC executive secretary in America; and Methodist Bishop G. Bromley n, Washington, D. C. All are members of the Executive Committee, except Dr. Barnes Dr. Nolde, who attended as staff members.

—Religious News Service Photo

(continued from page 11)
a different appreciation of what it sometimes costs to do God's will. Father had given them a never-to-be-forgotten lesson in meditating instead of just listening when the Bible was read.

Children from such a household know the Ten Commandments and what they mean, but they haven't memorized them as a lesson. From the time they were toddlers, father had used one commandment or another to illustrate why some action of theirs was wrong. As they grew, their understanding deepened as their experience broadened. When they were telling about some happening of the day, father would make them think (and sometimes argue pretty hotly) by quietly asking, "What commandment was broken in that situation?"

Father's Duties are Many

Finally, the priest of a church in his own house looks to the church outside his house in a very special way. Here he gathers to praise and worship the God he serves. Here he comes to get his spiritual batteries recharged for his own spiritual tasks. Here he discusses his problems or his joys as a priest in his own household with a brotherhood of men who recognize and perform those same priestly duties in their own homes. The thrill or problem met in teaching a five-year-old the Lord's Prayer rates equal billing with the thrill or problem met in teaching him how to catch and throw a ball. And his brother priests are interested in his problem or success in either task.

Here, too, he comes to rend personal and direct service to l Lord. Whether his service is teach in Sunday school, to swe and clean the floors, to join in t choir's anthems, to repair the plum ing, to welcome visitors, to m the lawn, to serve on the chur council, or whatever his talents him to do—that he does and d cheerfully.

He knows his abilities are not t his own making but are gifts fr God. He knows his vocation is serve God by putting those abilit to work. He performs his duties the world through his occupati His duties to his family are fulfil through his status as a father a a priest of his own household. I duties to Christ's church are c ried out through his service to t church and through her to his low men.

Such a man can repeat the wo of David to his son with assura that his son will understand:

"And you, my son, know the G of your father, and serve him w a whole heart and with a will mind; for the Lord searches hearts, and understands every p and thought. If you seek him, will be found by you; but if y forsake him, he will cast you forever." (I Chron. 28:9)

For Study and Discussion

Being a priest in your own hou hold is not a simple task of p forming routine duties on a set sch ule. It is a way of life, perform in many small ways—by perso example, by admonition, by exer

scipline, by teaching—in short most everything you do.

e of the best ways to see how an do the job better is to back at the opportunities we've d or missed entirely — next we'll be more alert when a r opportunity presents itself. some of the proverbs of Sol- for a check list, look back the events in your family life nonth and see whether you had pportunity to teach something each particular point and er your actions taught your en rightly or wrongly or not

n't be bashful—every member e brotherhood will learn just uch from your mistakes and sses as you will learn from . Remember: 1) Children learn from the examples set by their ts than from what their par- have to say; 2) "Train a child e way he should go and when old he will not depart from it."

Check List

eferences to Book of Proverbs)

Good sense makes a man slow ger, and it is his glory to over- an offense. (19:11)

Do not say "I will repay evil"; for the Lord, and he will help . . . If your enemy is hungry, him bread to eat; and if he rsty, give him water to drink; ou will heap coals of fire on ad, and the Lord will reward (20:22 & 25:21-22)

He who belittles his neighbor sense. (11:12)

Honor the Lord with your sub- and with the first fruits of produce; then your barns will be filled with plenty. (3:9-10)

Make your plans NOW
for the
KING'S MEN PROGRAM
in your
CONGREGATION
from
EASTER TO PENTECOST
Write to
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231 Madison Ave.,
New York 16, N. Y.

5. A false balance is an abomination to the Lord, but a just weight is his delight. When pride comes, then comes disgrace; but with the humble is wisdom. (11:1-2)

6. Treasures gained by wickedness do not profit. (10:2)

7. If you cry out for insight and raise your voice for understanding . . . then you will understand the fear of the Lord and find the knowledge of God. (2:3 & 5)

8. He who oppresses a poor man insults his Maker, but he who is kind to the needy honors him. (14:31)

9. Better is a dry morsel with quiet than a house full of feasting with strife. (17:1)

10. He who goes about as a talebearer reveals secrets, but he who is trustworthy in spirit keeps a thing hidden. (11:13)

11. Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise. (20:1)

12. The way of a fool is right in his own eyes, but a wise man listens to advice. (12:15)

13. A cheerful heart is good medicine, but a downcast spirit dries up the bones. (17:22)

14. Do not put yourself forward in the king's presence or stand in the place of the great; for it is

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better to be told, "come up here," than to be put lower in the presence of the prince. (25:6-7)

15. Bread gained by deceit is sweet to a man, but afterward his mouth will be full of gravel. (20:17)

Suggestions for Action

1. Tomorrow, as you prepare to leave the house for your work, gather your family around you and say a short prayer. Thank God for the rest you've had, for the new day and its opportunities, and ask him to guide you or some member of the family through some particular event to be met that day.

(A priest must be humble—what better way to learn humility than to start each day by bowing the head to God? It is a forceful reminder to the entire family too, that if a problem comes up today there is strength to be gained from outside themselves in meeting it.)

2. Use your catechism as Luther intended it to be used in the home.

(A priest must be a teacher of essentials. Or, to use Luther's own words from his preface to the Small Catechism; "For whoever desires to reside in a city, and enjoy the rights and privileges which its laws confer, is also bound to know and obe those laws. God grant that such pe sons may become sincere believers."

3. Always participate personal in the prayers, Bible reading, an devotions in your household.

(The priest of a household do not abdicate his priestly duties his children under the guise of "I them do it—it's good training." Chi dren not only learn by doing; th also learn by observing. The hea of the house must provide th example.)

4. Discuss the Bible passages y read during your family devotion Learn to meditate as well as rea

(The priest is the interpreter wh makes clear to his flock the appl cation of what has been read *their* lives *today*. Ask questio point out applications, encoura your family to do the same. Y will have to think, but if you a him, God will help you know wh to say and when to say it.)

5. From time to time, discuss t work you do for your church w the family. Let the children kn what you're doing, why it needs be done, and why *you* are doing

(The priest is also the stewa Stewardship of self—time, talen and treasure—is one of the m difficult lessons to learn as well to teach. By talking about what y do and why, you'll be teaching th how God's church operates and wh stewardship of self means. In tryi to think of how to tell them ab it, sometimes you will find you doing the wrong things or do things for the wrong reasons—th you help yourself to learn the ste ardship of self, too.)

(continued from page 6)

ucation is not subject to industrial gulations. Here's a professor who es not have large classes; he aches philosophy; but he does in-ire a love for learning. His stu-nts praise him. His inspiration ides youth in thinking soundly and oosing wisely. The tuition of his udents never paid half his salary. e was a financial liability to the llege, but his teaching transformed uth. The same could be said of ofessors in other fields.

Lutherans Have a Stake

The crisis in education is closer the Lutherans of Canada and e United States than they realize. ere are a few things all Luther-s should do.

1. *Take pride in Lutheran colleges.* Although no Lutheran college is perfect, neither is any other college or university. The worst teacher I had in all my post-high school education was a member of the faculty of America's greatest university.

All Lutheran four-year colleges are accredited. They are striving to maintain a quality education. A word of appreciation means much to those who are sacrificing and struggling to serve their church and country.

2. *Support Lutheran colleges in their plans to construct more buildings, to obtain more teachers, and to raise salaries.* In a real sense, quality in education rests upon some quantitative facilities. Even Mark Hopkins had at least a log.

Some colleges put off building

DOES YOUR COMMUNITY HAVE

CHURCH WORLD

NEWS?

Church World News, produced by UCLA's Department of Press, Radio and Television, is being broadcast Sundays (5:15 P.M.) over station KSLM, Salem, Ore. Sponsors are the men of St. Mark's Church. The newscast is also carried by stations in The Dalles and Astoria, Ore., and Renton, Wash.

A fifteen-minute "award winning" news program with Dick Sutcliff, our commentator, available at $2.00 per week—most radio stations will broadcast as a public service.

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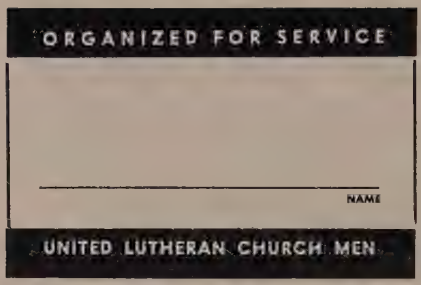
Reprint from *The Lutheran*
Jan. 29, 1958



Shown here is a picture of an Identification Badge available from United Lutheran Church Men headquarters in New York at $1.75 a dozen postpaid. It is a durable plastic badge which slides on coat pocket with name card inserted as illustrated above.

programs until the church could find a more convenient time to raise funds. There is seldom ever a "more convenient" time for such a purpose. No longer can colleges wait. It is either more buildings and faculty or less students. Some Lutheran students will be disappointed in not being admitted to a Lutheran college. Your son or daughter may be among the list.

Churches and church people have a responsibility which cannot be escaped. The resources for tax-supported schools from federal and state governments are gigantic. This does not exempt the churches and their members from doing what they can.

3. *Encourage Lutheran colleges in maintaining a balanced education.* The free man in the development of his intellectual capacities needs a balance between the arts and the sciences.

The Board of Higher Education of The United Lutheran Church in America at its December (1957) meeting released a significant statement. The Board declared its conviction

that in a Christian nation the new emphasis on scientific education should not be permitted to take precedence over the cultivation of the spirit and mind of

that in the search for segments of truth concerning any one of the limitless facets of God's creation, neither the student, nor the scholar, nor our nation as a whole should ever lose sight of Him who is the Truth;

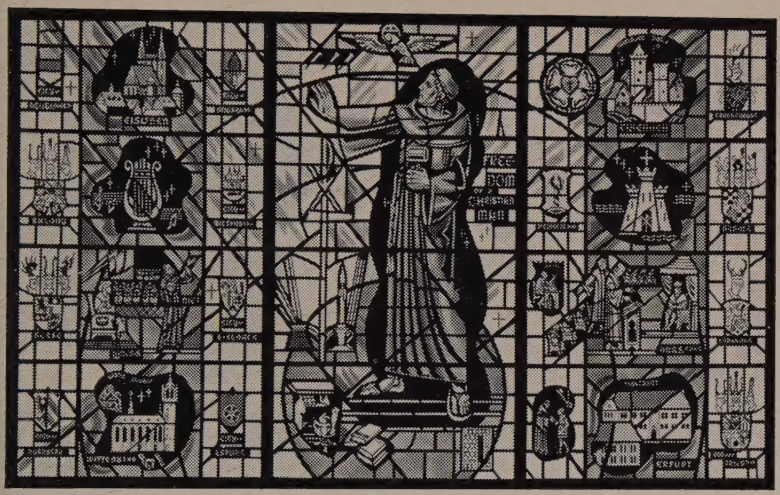
that any educational changes which do not preserve a balance between the spiritual and the material, the human and the physical, the ethical and the functional may cause us to lose our soul while seeking to gain the world.

The Board of Higher Education commended the colleges of the church "for many and varied contributions to the training of men and women in the several fields of science as well as in other subject matter fields."

These institutions were challenged "to continue to produce spiritually mature and responsible leaders in religion, education, international relations, the humanities, government, science and technology."

Christian educators, whether on the campus of a church college or a state school, were urged by the Board of Higher Education "to awaken in their students an intelligent commitment to the spiritual foundation of the quest for knowledge in all areas of teaching and research, remembering the words of Jesus Christ, our Master and Saviour, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.' "

In this way, the church's program of Christian higher education can enable budding nuclear giants to become moral and spiritual giants. So may it be.



Reformation Window, in beautiful colors on stained glass, as seen in the new Lutheran Brotherhood Home Office building. It forms the west wall of our Martin Luther library which contains works on Martin Luther and the church.

What is the relationship between Lutheran Brotherhood and the Lutheran Church?

At a Lutheran Church convention, 40 years ago, in St. Paul, a prominent layman stood up to persuade the group that Lutherans should work together to help each other in time of trouble.

To make his point, he used a simple illustration:

"Suppose two brothers made an agreement," he said. "Each promised that if the other died, he would provide for the widow and her children. That would be, in effect, an insurance contract."

A few days later the organization now called Lutheran Brotherhood was incorporated by church leaders. Its purposes were "to aid the Lutheran Church; to foster justice, charity and benevolence; to provide education . . . to encourage industry, savings, thrift . . . to furnish relief and protection to its members, their dependents and beneficiaries, through the payment of benefits in case of death or disability."

While its primary purpose is to give protection to members of the Lutheran Church, the Lutheran Brotherhood also helps build churches by loaning money . . . helps train church leaders by providing scholarships . . . helps churches grow by giving money and supplies.

The Lutheran Brotherhood serves members of all Lutheran Churches with "Living Benefits."

Free Upon Request. Beautiful full-color reproduction of the Reformation Window above. Complete with historical legend. Large size (18″x24″). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send name and address today.

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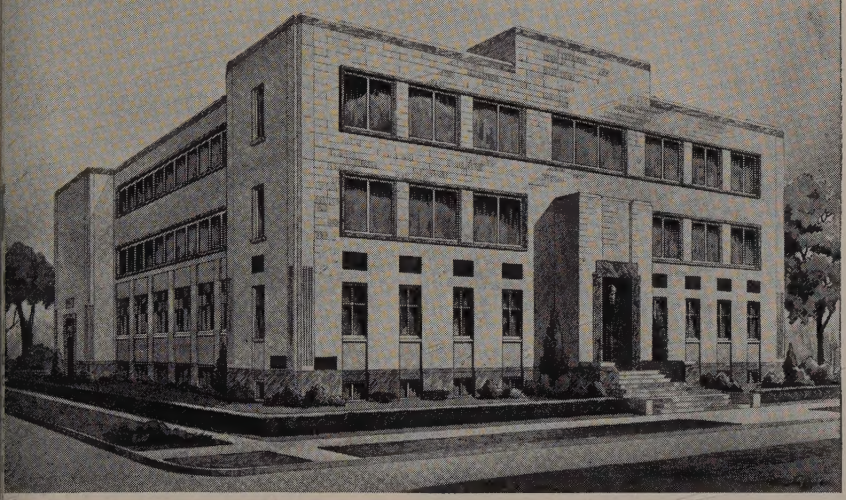
The Board of Higher Education
United Lutheran Church in America
231 Madison Ave., New York 16, N. Y.

Our Record in 1957



- A NEW BUILDING. The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
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